

HIC MVLIER:

OR,

The Man-Woman:

Being a Medicine to cure the Colth Disease of
the Staggers in the Masculine-Feminines,
of our Times.

Expreſt in a briefe Declinauon.

Non omnes possumus omnes.

Mistris, will you be trim'd or truss'd?



London printed by J. and C. are to be sold at Cloth-Court, near the Tower, 1620.

Queen's University Libraries

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Professor J. A. W. Gunn,
2003

Kingston, Ontario, Canada

HIC MULIER: OR, THE
MAN-WOMAN
AND
HAEC-VIR: OR, THE
WOMANISH-MAN

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1973

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Bibliographical Note

Hic mulier appeared in 1620, licensed on 9 February to John Trundle, a well-known publisher of topical tracts. *Haec-vir*, ostensibly a reply, was licensed, also to Trundle, on 16 February, a speed which suggests that 'the two were designed as a bookseller's effort to capitalize on popular interest in both sides of the controversy over the position of women (L. B. Wright, *Middle-class culture in Elizabethan England* [Chapel Hill, 1935], p. 499). *Hic mulier* is a rather conventional diatribe against women who betray their sex by assertive and immodest behavior, and particularly by dressing like men. *Haec-vir*, much livelier and better-written, is a dialogue in which *Hic mulier* defends herself against the charges reeled out by *Haec-vir*, the effeminate man, and claims the rights of women to personal liberty and to recognition as individuals. Although the author of neither pamphlet is known, differences in style and attitude indicate that two writers were involved. Trundle may have commissioned them as a contribution to the continuing argument set off by Joseph Swetnam's *The arraignment of lewd, idle, froward and unconstant women*, published in 1615. By 1620 this had gone into five editions and had elicited four answers, among them two purporting to be by women: Rachel Speghe's *A mouzell for Melastomus* and *The worming of a mad doge* by Constantia Munda, both 1617. King James himself had just voiced objections to 'the insolence of our women, and theyr wearing of brode brimed hats, pointed doublets, theyr hayre cut short or shorne, and some of them stilettos or poniards' (J. Chamberlain to Sir D. Carleton, 25 January 1619/20, cited in E. P. Statham, *A Jacobean letter-writer: the life and times of John Chamberlain* [London, 1920], p. 182). There is a select list of Tudor and early Stuart tracts and satires on women in *Cambridge bibliography of English literature* (Cambridge, 1940), I, 716-17.

Pollard and Redgrave, *Short title catalogue*, record two copies of *Haec-vir* (12599) and four copies of *Hic mulier* (13374 and 13375). The separate entry for the copy in the British Library is a consequence of its having been cropped close at the bottom of the title page. Ramage, *A finding list of English books to 1640*, lists a fifth copy of *Hic mulier*.

Collation of the Huntington Library copy (H) with those of the British Library (B) and the Wigan Public Library (W) shows that press corrections were made twice in the course of printing. H is the final version, incorporating a number of corrections, mainly of spelling and punctuation, which affect the alignment. In W some (but not all) of the corrections that appear in H have been made

on a single signature, A4v (e.g., in line 4, H and W have 'doublet' where B has 'dublet'). The most material amendment occurs in line 3 of that signature where H has 'civill embracement' whereas B and W have 'open embracement'.

In the opinion of Dr. Edward Hodnett, the woodcuts, in a style characteristic of popular contemporary publications such as ballads and broadsides, were executed especially for these works by an unknown craftsman (neither designed by an artist nor cut by a *Formscheider*).

The Rota is grateful to the Huntington Library, San Marino, California, for permission to reproduce *Hic mulier* (61256) and *Haec-vir* (61257). We wish to thank the Director of the Wigan Public Libraries. We have also received help from the British Library. Our greatest debt is to Dr. Sandra Clark for suggesting that these tracts be published and for substantial help with this Note.

HIC MVLIER:
OR,
The Man-Woman:

Being a Medicine to cure the Coltish Disease of
the Staggers in the Masculine-Feminines
of our Times.

Expreſt in a briefe Declamation.

Non ownes poſtumus omnes.

Mistris, will you be trim'd or truss'd ?





HIC MULIER.

HIc MULIER; How now? Breake *Priscians* head at the first encounter? but two words, and they false Latine? Pardon mee good Signor *Contraction*; for I will not answere thee as the Pope did, that I will doe it in despight of the Grammar: but I will mainetaine, if it bee not the truest Latine in our Kingdome, yet it is the commonest. For since the daies of *Adam* women were never so Masculine; Masculine in their genders and whole generations, from the Mother, to the youngest daughter; Masculine in Number, from one to multitudes; Masculine in Case, euен from the head to the foot; Masculine in Mood, from bold speech, to impudent action; and Masculine in Tense: for (without redresse) they were, are, and will be still most Masculine, most mankinde, and most monstrous. Are all women then turn'd Masculine? No, God forbid, there are a world full of holy thoughts, modest carriage, and seuerre chastitie; to these let mee fall on my knees, and say; You, O you women; you good women; you that good women are in the fulnesse of perfection, you that are the

A Petition to
the crownes

Hic Mulier,

Sen. & Benef. 41.
crownes of natures worke, the complements of
mens excellencies, and the Seminaries of propa-
gation; you that mainaine the world, support man-
kinde, and give life to societie; you, that armed with
the infinite power of Vertue, are Castles impregna-
ble, Rivers vnsaileble, Seas immoueable, infinit
treasures, and invincible armies; that are helpers
most trustie, Centinels most carefull, signes deceit-
lesse, plaine wayes failelesse, true guides danger-
lesse; Balnes that instantly cure, and honours
that neuer perish: O. doe not looke to finde your
names in this Deelamation, but with all honour and
reuerence doe I speake to you: You are Seneca's
Graces, women, good woenen, modest women, true
women: euer yong, because euer vertuous, euer chast,
euer glorious: when I write of you, I will write
with a golden pen, on leaues of golden paper; now
I write with a rough quill, and blacke Inke, on iron
sheetes, the iron deeds of an iron generation.

Of whom the
Author writes.

Come then, you Masculine-women, for you
are my Subiect, you that haue made Admiracion
an Atte, and fool'd him with a deformitie neuer
before dreain'd of, that haue made your selues
stranger things then euer Noabs Arke vnladed, or
Nyle ingendred; whom to name, hee that named
all things, might study an Age to giue you a right
attribute, whose like are not found in any Antiqua-
ries study, in any Sea-mans trauell, nor in any Pain-
ters cunning; you that are stranger then strangenesse
it selfe, whom WISEMEN wonder at; Boyes shoure
at,

or, the Man-Woman.

at, and Goblins themselves start at; You that are the gile dure, which imbroders Play-houses; the painted Statues which adorne Caroches, and the perfumed Carrion that bad men feede on in Brothels: 'Tis of you, I intreat, and of your monstrous deformitie; You that haue made your bodies like anticke Boscadge, or Crotesco worke, not halfe man, halfe woman; halfe fish, halfe flesh; halfe beast, halfe Monster: but all Odyous, all Diuell, that haue cast off the ornamentes of your sexes, to put on the garments of Shame; that haue laid by the bashfulnesse of your natures, to gather the impudence of Harlots; that haue buried silence, to revive slander; that are all things but that which you should be, and nothing lesse then friends to vertue and goodnesse; that haue made the foundation of your highest detestef worke, from the lowest despiled creatures that Record can giue testimonie of; the one cut from the Common-wealth at the Gallowes; the other is well knowne From the first you got the false armoury of yellow Starch (for to weare yellow on white, or white vpon yellow, is by the rules of Heraldry basenesse, bastardie, and indignitie) the folly of imitation, the deceitfulnesse of flatterie, and the grossest basenesse of all basenesse, to do whatsoeuer a greater power will command you. From the other, you haue taken the monstrousnesse of your deformitie in apparell, exchanging the modest attire of the comely Hood, Cawle, Coyse, handsome Dresse or Kerchiefe, to the cloudy Ruffe.
anly

Hic Mulier,

only broad-brim'd Hatte, and woman Feather,
the modest vpper parts of a concealing straight
gowne, to the loote, lasciuious ciuill embracement
of a French doublet, being all vnbuckon'd to entice,
all of one shape to hide deformitie, and extreme
short waisted to giue a most easie way to every
luxurious action: the glory of a faire large hayre,
to the shame of most routhly short lockes; the side,
thicke gather'd, and close guarding Sauegards, to
the short, weake, shiuine, loose, and easie hand-en-
tertaining short basset; for Needles, Swords; for
Prayer bookes, bawdy ligs; for modest gestures,
gyant-like behaviours, and for woenens modestie, all
Mimicke and apish inciuilicie: These are your
founders, from these you tooke your copies, and
(without amendment) with these you shall come to
perdition.

Sophocles being asked, why he presented no women
in his Tragedies but good ones? and Euripides none
but bad ones? answered, he presented women as they
should be; but Euripides women as they were. So I
present these Masculine women in the deformities as
they are, that I may call them backe to the modest
comeliness in which they were.

The modest comeliness in which they were?
Why did euer these *Mearemaids*, or rather *Meare-
Monsters*, that weare the Car-mans blocke, the
Dutchivans feather *Vpse-van-nuffe*, the poore mans
pate pould by a Treene dish, the French doublet
truss'd with points, to *Mary Anbres* light nether
skirts,

Why the Au-
thor writ thus.

The descripti-
on of a Male-
line Fem-
ine.

or, the Man-Woman.

skirts, the Fooles Bandrike, and the Diuels Ponyard. Did they euer know comelinesse, or modeſtie? Fie, no, they never walke in thofe pathes; for thofe at the beſt are ſure bur raggis of Gentry, torne from better pieces for their ſoule ſtaines, or elſe the adulterate branches of rich Stocks, that taking too much ſap from the roote, are cut away, and imployd in base uſes; or, if not ſo, they are the ſtinking vapours drawne from dunghilis, which nouriſh in the higher Regions of the ayre, become Meteors and falſe fires blazing andлаſhing therin, and amaziſing mens windes with their ſtrange proportions, till the ſubſtance of their pride being ſpent, they drop down againe to the place from whence they came, and there rot and conuume ynpittied, and vn-renenbred.

And queſtioneſſe it is true, that ſuſh vvere the first beginners of thofe laſt deformities, for from any purer bloud would haue iſſued a purer birth: there would haue beene ſome ſparke of vertue: ſome excuse for imitation: but this deformitie hath no agreement with goodneſſe, nor no diſference againſt the weakeſt reaſon: it is all base, all barbarous. Base, in respect it offendſ man in the example, and God in the moſt vniuaturall uſe: Barbarous, in that it is exorbitant from Nature, and an *Anæſthesia* to kinde; going aſtray (with ill-fauoured affeſtation) both in attire, in ſpeech, in manners, and (it is to bee ſearched) in the whole courſes and ſtories of their actions. What can bee more

P.

barba

Hic Mulier,

barbarous, then with the glosse of mumming Art, to disguise the beauty of their creations? To mould their bodies to euery deformed fashion: their tongues to vile and horrible prophanations, and their hands to ruffianly and vnciuill actions; To haue their gestures as pye-bald, and as motley-various as their disguises; their soules fuller of infirmities then a horse or prostitute, and their mindes languishing in those infirmities: If this bee not barbarous, make the rude *Scithian*, the vntamed *Moore*, the naked *Indian*, or the wilde *Irish*, Lords and Rulers of well gouerned Cities.

But restis this deformitie then onely in the basset? in none but such as are the beggery of desert? that haue in them nothing but skittishnesse, & peevishnesse? that are liuing graues, vnwholesome Sinkes? quartan Feuers for intolerable cumber, and the extreme iniury and wrong of nature? are these, and none else guilty of this high Treason to God, and nature?

Of the better sort guilty of this disguise.

Where the best painting is hold.

O yes, a world of other, many knowne great; thought good, wisht happy, much loued, and most admired, are so soulely branded vwith this infamie of disguise, and the markes sticke so deepe on their naked faces, and more naked bodies, that not all the painting in *Rome* or *Fenna* can conceale them, but every eye discouers them almost as low as their middles.

It is an infection that emulates the plague, and throwes it selfe amongst women of all degrees,

all

or, the *Man-Woman*.

all deserts, and all ages; from the Capitoll to the Cottage, are some spots or swellings of this disease, yeteuermore the greater the person is, the greater is the rage of this sicknesse, and the more they haue to support the eminence of their Fortunes, the more they bestowe in the augmentation of their deformities: not onely such as will not worke to get bread, will finde time to weave her selfe points to trusse her loose Breeches: and shee that hath pawned her credit to get a Hat, will sell her Smocke to buy a Feather: Shee that hath giuen kissses to haue her hayre shorne, will give her honestie to haue her upper parts put into a French doublet: To conclude, shee that will giue her body to haue her bo-die deformed, will not sticke to giue her soule to haue her minde satisfied.

What women
will doe for
their plea-
sures.

But such as are able to buy all at their owne charges, they swimme in the excesse of these vanities, and will bee man-like not onely from the head to the waste, but to the very foot, & in every condition: man in body by attire, man in behaviour by rude complement, man in nature by aptnesse to anger, man in action by pursuing revenge, man in wearing weapons, man in vsing weapons: And in briefe, so much man in all things, that they are neither men, nor women, but iust good for nothing.

And can Greatnesse and great Birth; great beauty, great bringing vp, and great riches, stonpe

Hic Mulier,

What a wo-
man is when
her vertue is
lost:

to the basenesse of these monstrous imitations? Why, what are all they when the face of vertue is disguised, more then as siluer Bells on a lacke an Apes coate that shew faire, and chyme sweet; but saue not poore lacke from one lash of the whip, when his knauerie requires it? no more shall their greatnesse or wealth saue them from one particle of disgrace, which these monstrous disguises haue cast vpon them.

Oh you that are the great rich builders of this huge frame or Masse of disguises, remember what the Poet saith;

S.T.O.

*As for the (oddes of sexes) portion,
Nor will I shunne it, nor my ayme it make,
Birth, Beauty, wealth are nothing worth alone,
All these I could for good additions take:
Not for good parts, those two are ill combin'd
Whom any third thing frō themselves bath ioin'd.*

*Rather then these the obiect of my loue,
Let is be good; when these with vertue goe,
They (in themselves indifferent) vertues prone,
For good like fire burns all things so be so:
Gods Image in her soule, O let me place
My loue upon; not Adams in her face.*

I hat from the
first there was
difference in
a wome.

Remember how your Maker made for our first Parents coates, not one coat, but a coat for the man, and a coat for the wooman; coates of severall fashions, severall formes, and for severall vies: the mans coat fit for his labour, the womans fit for

or, the *Man-Woman*.

for her modestie : and will you lose the modell ~~left~~
by this great Work-maſter of Heaven?

The long bayre of a woman is the ornamēt
of her ſexe, and baſhfull shamefaſtneſſe her chiefe honour. : the long haire of a man, the vizard for atheeuish or muſterous diſpoſition: and will you cut off that beauty, to weare the others villany? The Vestals in *Rome* wore comly garnements of one piece from the neck to the heel; and the Sword-players motley doublēts, with gaudy points: the firſt begot reverence; the later laugheſt: and will you lose that honor, for the others ſcōmethe weapon of a vertuous woman was her teares, which every good man paied, and every valiant man honoured: the weapon of a cruell man is his ſword, which neither Law allowes, nor reaſon deſfends: and will you leaue the excellent ſhield of innocence for this deformed instrument of diſgrace? Euen for goodneſſe ſake (that can euer pay her owne with her owne meriſts) looke to your reputations, which are vndermined with your owne Follies, and doe not become the idle Sisters of fooliſh *Don Quixote*, to beleeue every vaine Fable whi h you reade, or to think you may bee attired like *Bradamant*, who was often taken for *Ricardetto* her brother; that you may fight like *Alariza*, and winne husbands with conqueſt, or ride altryde like *Claridiana*, and make Gyantes fall at your ſtirrops, (the Morals will giue you better meaniſgs) which if you ſhunne, and take

Ariſt. Cart. 15.

the

Women comp-
ared to *Don
Quixote*.

Hic Mulier,

the gross imitations, the first will deprive you of all good societie ; the second, of noble affections ; and the third, of all beloued modestie : you shall lose all the charmes of womens naturall perfections, haue no presence to winne respect, no beauty to inchaune mens hearts, nor no bashfulnesse to excuse the vildest imputations.

The sayrest face covered with a foule vizard, begets nothing but affright or scorne, and the noblest person, in an ignoble disguise, attaines to nothing but reproch, and scandall: Away then with these disguises, and foule vizards ; these vn-naturall paintings, and immodest discoueries ; keepe those parts concealed from the eyes, that may not bee touche with the hands : Let not a wandring and lasciuious thought read in an intising Index the contents of an vncharlike volume. Imitate nature : and as shee hath plac't on the surface and superficies of the earth, all things needfull for mans sustenance, and necessarie vise ; as Hearbs, Plants, Fruits, Corne and such like, but lockt vp close in the hidden cauerns of the earth, all things which appertaine to his delight and pleasure : as gold, siluer, rich Mynerals and precious Stones : so doe you discouer vnto men all things that are fit for them to vnderstand from you : as bashfulnesse in your cheeke, chasteitie in your eyes, wisedome in your words, sweetnesse in your conuersation, pitie in your hearts, and a generall and feuere modestie in the whole structure

How women
should imitate
nature.

or, the Man-Woman.

ture or frame of your vniersall composition : But for those things which belong to this wanton and lasciuious delight and pleasure : as eyes war- dring, lips bylling, tongue inticing, bared brests seducing, and naked armes imbracing : O. hide them, for shame hide them in the clolest prisons of your strictest government : shield them with modest and comely garments, such as are warine and wholesome, hauing euery window closed with a strong Casemene, and euery Loope-hole furnishit with such strong Ordnance , that no vn- chaste eye may come neere to assayle them ; no lasciuious tongue wooc a forbidden passage, nor no prophane hand touch reliques so pure and re- ligious . Guard them about with counter-scarfes of Innocence, Trenches of humane Reason, and impregnable walles of sacred Diuinitie : not with Anticke disguise , and Mimicke fantastickenesse, where every window stands open like the *Sabur-
ra*, and every window a Curuzan with an instru-
ment, like so many *Syrens*, to enchant the weake
passenger to shipwracke and destruction. Thus
shall you be your selues againe , and liue the most
excellentest creatures vpon earth , things past ex-
ample, past all imitation.

Remember, that God in your first creation did not forme you of flyme and earth, like man, but of a more pure and refined metall ; a substance much more worthy : you in whom are all the har- monies of life, the perfection of Symetry , the
true

A street where
the Curtizans
dwelt in Rome.

Hic Mulier,

true and curious consent of the most fayref colours and the wealthy Gardens which fill the world with liuing Plants. Doe but you receive vertuous In-mates (as what Palaces are more rich to receiue beauenly messengers?) and you shall draw mens soules vnto you with that severe, devout, and holy adoration, that you shal never want praise, never loue, never reverence.

The excuse of great persons. But now mee thinkes I, heare the witty-offending great Ones reply in excuse of their deformities: What, is there no difference amongst Women? no distinction of places, no respect of Honours, nor no regard of bloud, or alliance? Must but a bare payre of sheeres passe betweene Noble and ignoble, betweene the generous spiris and the base Mechannick; shall we be all co-heires of one honor, one estate and one habitt? O Men, you are then two tyrannous, and not onely iniure Nature, but also breake the Lawes and customes of the wised Princes. Are no Bishops knowne by their Myters, Princes by their Crownes, Judges by their Robes, and Knights by their Spurres? but poore Women haue nothing (how great souuer they bee) to diuide them selues from the intising shewes or mouing Images which do furnish most shops in the City. What is it that cyther the Lawes haue allowed to the greatest Ladies, custome found conuenient, or their blouds or places challenged, which hath not beene ingrost into the Cite with as great greedinesse, and pretence of
The Cities
Pride. true

or, the *Man-Woman*.

true tytle; as if the surcease from the Imitation
were the vtter breach of their Charter everlast-
ingly.

For this cause, these Apes of the City haue ^{Bringing in of} inticed forraine Nations to their Cels, and there <sup>forraine habu-
ors.</sup> committing grosse adultery with their Gewgawes, haue brought out such vnnaturall concepciones, that the whole world is not able to make a *Democritus* big inough to laugh at their foolish ambi^{ons.} Nay, the very Art of Painting (which to <sup>Citizens bla-
med for pain-
ting.</sup> the last Age shall ever be held in detestation) they haue so curningly stoln and hidden amongst their husbāds hoards of treasure, that the decayed stock of Prostitution(hauing little other revenues) are howerly in bringing their action of *Deseru* against them. Hence (beeing thus troubled with these *Popeniars*, & loth still to march in one rante with fooles and *Zanyes*) haue proceeded these disguised deformities, not to offend the eyes of goodnessse, but to tyer with ridiculous contempt the never-to-be satisfied appetites of these grosse and vnmannerly intruders: nay, look if this very last <sup>Citizens got
into this new
disguise.</sup> edition of disguise, this which is so full of fauler, corruptions and false quotations, this bayt which the Diuel hath layd to catch the soules of waner^{on} Women, be not as frequent in the deupy-Palaces of Burgars and Citizens, as it is either at Maske, Tryumph, Tilt-yard, or Play-houſe: call but to account the Taylors that are contained within the Circumference of the Walles of the City,

C

and

Hic Mulier,

and let but their Hels and their hard reckoning
be justly summed together, and it will bee found
they haue raised more new foundations of this
new disguise, and metamorphosed more modest
old garments, to this new manner of short bafe
and French doublet (onely for the vse of Free-
mens wifes and their children) in one moneth,
then hath beeene wome in Court, Suburbs, or
Country, since the vnsfortunate beginning of the
first diuellish invention.

Let therefore the powerfull Statute of apparell
but lift vp his Battle-Axe, and crush the offenders
in pieces, so as euery one may bee knowne by the
true badge of their bloud, or Fortune: and then
these *Chymera's* of deformitie will bee sent backe
to hell, and there burne to Cynders in the flames
of their owne malice.

Thus, mee thinkes, I heare the best offenders
argue, nor can I blame a hye bloud to swell when
it is coupled and counter-checkt with basenes and
corruption; yet this shewes an anger passing neere
akinne to envy, and alludes much to the saying of
an excellent Poet:

*Women never,
Lone beauty in their Sexe, but envy ever.*

They haue *Cesars* ambition, and desire to bee
one and alone, but yet to offend themselues, to
grieve others, is a revenge dissonant to Reason; &
as

or, the Man-Woman.

as Euripides saith, a woman of that malicious na- Eur. in Trag.
ture is a fierce Beast, and most pernicious to the
Common-wealth, for she hath power by example
to doe it a world of iniury. But farre bee such
cruelty from the softnesse of their gentle dispo-
sitions : O let them remember what the Poet saith:

Women be

*Fram'd with the same parts of the minde as we
Nay Nature triumpht in their beauties birth,
And women made the glory of the earth,
The life of beauty, in whose simple brests,
(As in her fairest lodging) Virtue resis :
Whose towering thoughts attended with remorse,
Doe make their fairence be of greater force.*

But when they thrust virtue out of doores, and
give a shamelesse libertie to every loose passion,
that either their weake thoughts ingenders, or
the discourse of wicked tongues can charme into
their yeelding bosome (much too apt to bee o-
pened with any pick-locke of flattering and de-
ceitfull insinuation) then they turne Masters, What makes
Women to de-
form them.
selues.
Mummers, nay Monsters in their disguises, and
so they may catch the bridle in their teeth, and
runne away with their Rulers, they care not into
what dangers they plunge either their Fortunes or
Reputations, the disgrace of the whole Sexe, or
the blot and obloquy of their priuate Families, ac-
cording to the saying of the Poet

Hic Mulier,

E. S.

Such is the cracky of women-kinde,
when they haue broken off the shamefac't band
with which wise nature did them strongly bind,
To obey the befts of mans well-ruling band;
That when all Rule and Reason they withstand
To purchase a licentious libertie;
But vertuous women wisely understand,
That they were borne so milde humilitie,
Vullesse the beawes & blemishe to lawfull foweramtie.

A warning to
Husbands and
Fathers.

To you therefore that are Fathers, Husbands,
or Sustainers of these new *Hermopbrodites*, be-
longs the cure of this Impostume; it is you that
give fuel to the flames of their wilde indis-
cretion. You adde the oyle which makes their
stinking Lamps defile the whole house with fil-
thy smoke, and your purses purchase these defor-
mities at rates, both deare and vnreasouable. Doe
you but hold close your liberal hands, or take a
strict account of the imployment of the treasure
you give to their necessarie maintenance, and
these excesses will either cease, or else dye smothe-
red in prison in the Taylors Trunkes for want of
Redemption.

Sen. de Ben. 1. 2.

Seneca (speaking of liberalitie) will by no
meanes allow that any man should bestowe either
on friend, wife or children, any treasure to be spent
vpon ignoble vses, for it not onely robs the party
of the honour of bounty, and takes from the deed
the name of a Benefit; but also makes him con-
scious,

or, the *Man-Woman*.

scious, & guilty of the crimes which are purchased by such a gratuitie. Bee therefore the Schollers of Seneca; and your Wives, Sisters and Daughters, will be the Co-heires of modestie.

Licurgus the law-giuver made it death in one of his Statutes, to bring in any new custome into his Common-wealth. Doe you make it the vicer losse of your fauour and bountie, to have broughte into your Family, any new fashion or disguise, that might either deform Nature, or bee an injury to modestie: so shall shamefastnes and cornelinesse eue: live vnder your roofe, and your Wives and Daughters like Vines and faire Olives, euer spread with beauty round about your Tables.

The *Lacedemonians* seeing that their children were better taught by examples, then precepts; had hanging in their houses in faire painted tables all the Vertues and Vices that were in those dayes raigning, with their rewards, and punishments. O haue you but in your houles the fashions of all attires constantly, and without change held and still followed through all the parts of Christendom. Let them but see the modest Dutch, the stately Italian, the rich Spaniard, and the courtly French, with the rest, according to their climates, and they will blush, that in a full fourth part of the world there cannot be found one piece of a Character, to compare or liken with the absurdite of their Masculine Inuention; nay, they shall see, that their naked Countreyman, which

had

Hic Mulier,

had liberty with his Sheeres to cut from every Nation of the World, one piece or patch to make vp his garment, yet amongst them all could not find this *Mis selanie* or mixture of deformities, which onely by those (which whilst they retained any sparke of womanhood, were both loued and admired:) is loosely, indistreectly, wantonly and most vnchastely inuented.

And therefore to knit vp this imperfect Declamation, let every Female-Masculine that by her ill example is guilty of Lust, or Imitation; cast off her deformities, and cloath her selfe in the rich garments which the Poet bestowes vpon her in these Verses following.

*These Virtues that in women merit praise
Are sober shewers without, chaste thoughts within.
True Fastes and due obedience to their mate,
And of their children besyest care to take.*

F I N I S.

HÆC-VIR:
OR

The Womanish-Man:

Being an Answer to a late Booke intituled
Hic-Mulier.

Exprest in a briefe Dialogue betwene *Hæc-Vir* the Womanish-Man, and *Hic-Mulier* the Man-Woman.



London printed for J.T. and are to be sold at Christ Church gate. 1620.



HÆC - VIR;

O R,

The Womanish-Man.

The Speakers.

Hæc-Vir; The Womanish-Man.

Hic-Mulier; The Man-Woman.

Hæc-Vir.



Oft redoubted and worthy Sir (for
lesse then a Knight I cannot take
you) you are most happily giuen
vnto mine imbrace.

Hic-Mulier: Is she mad? or doth
shee mocke mee? Most rare and
excellent Lady, I am the seruant of your vertues,
and desire to be employed in your seruice.

Hæc-Vir. Pitie of patience, what doth hee
hold in me, to take me for a woman? Valiant and
magnanimous Sir, I shal desire to build the Tower
of my Fortune vpon no stronger foundation then
the benefit of your grace and fauour.

Hic-Mulier: O! proud cuer to be your Seruant.

Hæc-Vir. No, the Seruant of your Seruant.

Hæc-Vir, or

Hic-Mul: The Tythe of your friendship (good Lady) is above my merit.

Hæc-Vir. You make mee rich beyond expressi-
on. But faire *Knight*, the truth is I am a Man, and
desire but the obligation of your friendship.

Hic-Mul: It is ready to be sealed and delivered
to your vise. Yet I would haue you understand I am
a Woman.

Hæc-Vir. Are you a VVoman?

Hic-Mul: Are you a Man? O *Iuno Lucina* help me.

Hæc-Vir. Yes I am.

Hic-Mul: Your name; most tender piece of
Masculine.

Hæc-Vir. *Hæc-Vir.* No stranger either in Court,
Cittie, or Countrey. But what is yours, most coura-
gious counterfet of *Hercules* and his Distaffe?

Hic-Mul: Neere a kinne to your goodness; and
compounded of fully as false Latine. The world
calls me, *Hic-Mulier*.

Hæc-Vir. What, *Hic-Mulier*, the Man-Woman?
She that like a Larum-Bell at midright hath raised
the whole Kingdome in Armes against her? Good,
stand, and let me take a full suruay, both of thee, and
all thy dependants.

Hic-Mul: Doe freely; and when thou hast daw-
bed me ouer, with the worst colours thy malice can
grinde, then give mee leaue to answere for my
selfe, and I will say thou art an accuser iust and in-
different. Which done, I must intreat you to sit as
many minutes, that I may likewise take your pic-
ture.

The Womanish-Man.

nire, & then referre to censure, whether of our deformities is most injurious to Nature, or most effeminacie to good men, in the notorioussnes of the example.

Hec-Vir. With like condition of freedome to answere. The Articles are agreed on: Therefore stand forth, halfe *Birchen-Lane*, halfe *St. Thomas Apostles*: The first lene thee a doublet, the later a nether-skirt: Halfe *Bridewell*, halfe *Blache-Fraers*; the one for a scuruy Blocke, the other for a most prophane Feather; halfe *Mullid-Sacke* the Chimney-sweeper, halfe *Garre* the Foole at a Tiltyng; the one for a Yellow Ruffe, the other for a Skarscable to put a Souldiour out of countenance; halfe *Bedlam*, halfe *Brimedgham*, the one for a base stale Boote, the other for a beastly Leaden gilt Sputre: and to conclude, all Hell, all Damnation. For a shorne, powdered, borrowed Hayre, a naked, lasciuious, bawdy Bolome, a Leaden-Hell Dagger, a High-way Pistoll, and a mind and behaviour suitable or exceeding every repeated deformite. To be briefe, I can but in thole few lines delinate your proportion, for the paraphrase or compartment, to set out your vgliness to the greatest extent of wonder. I can but referre you to your God-child that carries your own name, I meane the Booke of *Hec-Male*, there you shall see your character, and feele your shawle, with that palpable plainenesse, that no *Egyptian* darknes can bee more grosse and terrible.

Hec-Male: My most tender piece of mans flesh, keane this lightening and thunder, and come roundly

Haec-Vir, or

ly to the matter, draw mine accusation into heads, and then let me answere.

Haec-Vir. Then thos. In that Booke you are arraigned, and found guilty. First of *Basenesse*, in making your selfe a slave to noueltie, and the poore inventiōn of evry weake Braine that hath but an embroidered out-side, Next of *Vnmeasurable*, to forsake the Creation of God, and *Customes* of the Kingdome, to be pieced and patched vp by a French Tailor, an Italian Baby-maker, and a Dutch Souldiour (beat from the Armes for the ill example of Ruffianly behauour) then of *Shamelesse*, in casting off all modest softnesse, and civilitie, to runne thorow euery defart and wildernesse of meus opinions, like carelesse vntamed Heyfers, or wilde Sauages. Lastly, of *Foolisheſſe*, in having no moderation or temper, either in passions or affectionē. But turning all into perturbations and sicknesſes of the soule, laugh away the pretiounes of your Time, and at last dye with the flatteryng sweet malice of an incurable conſumption. Thus *Basenesſe*, *Vnmeasurableſſe*, *Shamelesſe*, *Foolisheſſe*, are the maine Hatch-ments, or Coat-Armours, which you haue tane as rich spoiles to adorne you in the deformitie of your apparell: which if you can excuse, I can pitie, and thanke *Proſerpina* for thy wit; though no good man can allow of the Reasons.

Haec-Mul: Well, then to the purpose: First, you say, I am *Base*, in being a Slave to Noueltie. What slavery can there be in freedome of election? or what basenesſe, to crowne my delights with those pleasures which

The Womanish-Man.

which are most suitable to mine affections? Bondage or Slavery, is a restraint from those actions, which the minde (of it owne accord) doth most willingly desire: to performe the intents and purposes of anothers disposition, and that not but by mansuete or sweetnesse of intreatie; but by the force of authoritie and strength of compulsion. Now for mee to follow change, according to the limitation of mine owne will and pleasure, there cannot bee a greater freedome. Nor do I in my delight of change otherwise then as the whole world doth, or as becommeth a daughter of the world to doe. For what is the world, but a very shop or ware-house of change? Sometimes Winter, sometimes Summer; day and night: they hold sometimes Riches, sometimes Poverty, sometimes Health, sometimes Sicknesse: now Pleasure; presely Anguish; now Honour; then contempt: and to conclude, there is nothing but change, which doth surround and mixe withall our Fortunes. And will you haue poore woman such a fixed Starre, that shee shall not so much as move or twinkle in her owne Spheare? That were true Slavery indeed, and a Basenesse beyond the chaines of the worst seruitude. Nature to every thing shee hath created, hath giuen a singular delight in change, as to Hearbs, Plants and Trees a time to wither and shead their leaues, a time to budde and bring forth their leaues, and a time for their Fruits and Flowers: To wormes and creeping things a time to hide themselves in the pores and hollowes of the earth, and a time to come abroad and sucke the dew; To Beasts

What for
dage 12

A delectable
change.

Hec-Vir, or

liberte to chuse their foode , liberty to delight in their food, and liberty to feed and grow fat with their food. The Birds have the ayre to fly in, the waters to bathe in, and the earth to feed on. But to man, both these and all things else, to alter, frame and fashion, according as his will and delight shall rule him. Againe, who will rob the eye of the variety of obiects, the eare of the delight of sounds , the nose of sinels, the tong of talks, & the hand of feeling ? & shall only woman, excellent woman; so much better in that she is something purer , be onely deprived of this benefit ? Shall she bee the Bondslauke of Time, the Hand-maid of opinion, or the strict obseruer of every frosty or cold benummed imagination? If were a cruelty beyond the Racke or Strapado.

What nauen-
tice is.

But you will say it is not *Change*, but *Noueltie*, from which you deterre vs : a thing that doth euer the good, and erēt the euill ; preferre the faithlesse, and confound desert ; that with the change of Opinions breeds the change of States, and with continual alterations thrusts headlong forward both Ruine and Subversion. Alas (soft Sir) what can you chryslen by that new imagined Title, when the words of a wise man are ; *that what was done, is but done againe : all things do change, & under the cope of Heaven there is no new thing.* So that whatsoeuer wee due or imitate, it is neither slauish, Base, nor a breeder of Noueltie.

Not vnnatu-
rall.

Next, you condemne me of *Vnnaturalnesse*, in forsaking my creation, and contening custome. How doe I forsake my creation, that doe all the rights and offices due to my Creation? I was created free, born free,

The Womanish-Man.

free, and liue free: what lets me then so to spinne out
my time, that I may dye free?

To alter creation, were to walke on my hands with
my heeles vpward, to feed my self with my feet, or to
 forsake the sweet sound of sweet words, for the his-
 sing noise of the Serpent: but I walk with a face er-
 ed, with a body cloathed, with a mind busied, & with
 a heart full of reasonable and devout cogitations;
 onely offensive in attire, in as much as it is a Stranger
 to the curiositie of the present times, and an enemie
 to Custome. Are we then bound to be the Flatterers
 of Time, or the dependants on Custome? O misera-
 ble seruitude chained onely to Basenesse and Fol-
 ly! for then custome, nothing is more absurd, no-
 thing more foolish.

It was a custome amongst the Romanes, that as we
 wash our hands before meales, so they with curious
 and sweet oyntments anointed all their armes and
 legges quite ouer, and by successe of time grew from
 these vnguent to bathes of rich perfumed and com-
 pound waters, in which they bathed their whole bo-
 dies: holding it the greatest disgrace that might be,
 to vse or touch any naturall water, as appeares by
 these Verses.

*Sbe shines with oyntments to make hayre to fall,
 Or with sowre Chalke shbe ouer-couers all.*

Mart. L2.

It was a custome amongst the Ancients to lye vpon
 stately and soft beds, when eyther they deliuered
 Embassages, or entered into any serious discourse or
 argument, as appeares by these Veries:

Hæc-Vir, or

Virg. Aen. l.2.

*Father Æneas thus, gan say,
From þatcþy Couch whereon he lay.*

Cato Iunior held it for a custome, neuer to eat meat but sitting on the ground: the *Venetians* kisse one another euer at the first meeting: and even at this day it is a generall received custome amongst our *Eng-lish*, that when we meet or overtake any man in our trauell or iourneyng, to examine him whither hee rides, how farre, to what purpose, and where he lodgeth? nay, and with that vnmanerly boldnesse of inquisition, that it is a certaine ground of a most insufficient quarrell, not to receive a full satisfacion of those demands which goe farre astray from good manners, or comely ciuilitie; and will you haue vs to marry our selues to these *Mymicke* and most fantiscke customes? It is a fashion or custome with vs to mourne in Blacke: yet the *Argian* and *Roman* Ladies euer mourned in White; and (if we will tye the action vpon the signification of colours) I see not but we may mourne in *Greeke*, *Blue*, *Red* or any simple colour vsed in *Heraldry*. For vs to salute strangers with a kisse, is counted but ciuitie, but with forraine Nations inuimodestie: for you to cut the hayre of your vpper lips, familiar heere in *England*, euery where else almost thought vnmanly. To ride on Side-Saddles at first was counted heere abominable pride, &c. I might instance in a thousand things that onely Custome and not Reason hath approued. To conclude *Custome* is an Idiot, and whosoever dependeth

The Womanish-Man.

pendeth wholly vpon him, without the discoufe of Reason, will take from him his pyde coat, and become a slave indeed to contempt and censure.

But you say wee are barbarous and shameles, and cast off all softnes, to runne wilde through a wilernes of opinions. In this you exprefſe more cruelty then in all the rest, because I stand not with my hands on my belly like a baby at *Bartholomew Fayre*, that moue not my whole body when I ſhould ~~but~~ onely ſtirre my head like lacke of the Clocke horſe which hath no ioynts, that am not dumbe when wantons court mee, as it Aſſe-like I were ready for all boſthens, or because I weep not when injury gripes me, like a woortied Deere in the fangs of many Currſes: am I therefore barbarous or shameleſſe? He is much iniurious that ſo baptiz'd vs: we are as free-borne as Men, haue as free election, and as free ſpirits, we are compounded of like parts, and may with like liberty make benefit of our Creations: my countenance ſhal finde on the worthy, and frowne on the ignoble, I will heare the Wife, and bee deafe to Idcots, giue counſell to my friend, but bee dumbe to flatterers, I haue hands that ſhall bee liberall to reward deſerit, ſcete that ſhall moue ſwiftly to do good offices, and thoughts that ſhall euer accompany freedom and ſeverity. If this bee barbarous, let me leaue the Cities, and live with creatures of like ſimplicity.

To conclude, you say wee are all guilty of moſt infinite folly and indiſcretion. I confeſſe, that Diſreſ-
tion is the true ſalt whiſh ſeaſoneth every excellency, Not ſoſhly.
eithier in Man or Woman, and without it nothing is

Hæc-Vir, or

well, nothing is worthy : that want disgraceth our actions, staineth our Vertues, and indeed makes vs most prophane and irreligious, yet it is euer found in excesse, as in too much, or too little: and of which of these are wee guilty; do we weare too many cloathes or too few ? if too many, wee should oppresse Nature, if too few, we should bring sicknesse to Nature : but neither of these wee do, for what we do weare is warme, dainty and wholesome, then no excesse, and so no indiscretion : where is then the error? onely in the Fashion, onely in the Custome. Oh for mercy sake bind vs not to so hatefull a companion, but remember what one of our famous English Poets sayes :

G. C.

*Round-headed Custome sh' applexit is
Of Bedrid Nature, and lies led amisse,
And takes away all feeling of offence.*

Againe, another as excellent in the same Art, saith,

*Custome the Worlds Judgement doth blind so farre,
That Vertue is oft arraign'd at Vices Barre.*

And will you bee so tyrannous then, to compell poore Woman to bee a mistresse to so vnfaythfull a Servant ? Beleeue it, then we must call vp our Champions against you, which are *Beauty* and *Faith*, and what the one cannot compell you to forgiue, the other shall inforce you to pity or excuse: and thus my selfe imagining my selfe free of these founte Imputations,

D'Bart.

The Womanish Man.

tions, I rest to bee confuted by some better and greater judgement.

Hec-Vir. You haue wrested out some wit, to wrangle forth no reason; since every thing you would make for excuse, approves your guilt still more ougly: what baser bondage, or what more seruile basenesse, then for the flatering and soothing of an vnbridled appetite, or delight, to take a wilfull libertie to do evill, and to giue evill example? this is to bee Hels Practice, not Heauens Free-woman. It is disposable amoungt our Divines, whether upon any occasion a woman may putt her mans attyre, or no: all conclude it vnfitt; and the most indifferent will allow it, but onely to escape persecution. Now you will not onely putt it on, but weare it continually; and not weare it; but take pride in it, not for persecution, but wanton pleasure; not to escape danger, but to runne into damnation; nor to helpe others, but to confound the whole sexe by the euilnesse of so lewd an example. *Phalaris* (thought an extreme tyrant) when he executed the inuentor of the Brazen Bull in the Bull) did it not so much for the pleasure he tooke in the torment, as to cut from the earth a braine so diuelish and full of vnciuill and vn Naturall inventions. And sure had the first inuentor of your disguise perisht with all her coplements about her, a world had been preserved from scandall and slander; for from one euill to beget infinites, or to nourish sin with a delight in sinne, is of all habits the lowest, ignoblest and basest.

Now, who knowes not, that to yeeld to basenesse, must needs be folly? (for what Wisedome will bee

Hæc-Vir, or,

guilty of its owne iniury?) To be foolishly base, how can there bee an action more barbarous? and to bee base, foolish and barbarous, how can there appeare any sparke, twinkle, or but ember of discretion or iudgement? So that notwithstanding your elaborat plea for freedome, your severe condemnation of custome, your sayre promise of ciuill actions, and your temperate auoiding of excesse, whereby you would seeme to hugge and imbrace discretion; yet till you weare hats to defend the Sunne, not to couer shorne locks, Caulks to adorne the head, not *Gregorianes* to warme idle braines, till you weare innocent white Ruffes, noe iealous yellow iaundis'd bands, well shapt, comely and close Gownes, not light skirts and French doublets, for Poniards, Samplers for Pistols Prayer-bookes, and for ruffled Bootes and Spurres, neate Shooes and cleane-garterd Stockings, you shall never lose the title of *Bafenesse*, *Vnnaturalnesse*, *Shamelesse*, and *Footsbasse*, you shall feede *Ballads*, make rich shops, arme contempt, and onely statue and make poore your sciuies and your reputations. To conclude, if you will walke without difference, you shall live without reverence: if you will contene order, you must indure the shame of disorder; and if you will haue no rulers but your wills, you must haue no reward but disdaine and disgrace, according to the saying of an excellent English Poet:

C. M.

*A stronger band restraines our willfull powers,
A willfull rule above this will of ours;*

Not

The Womanish-Man.

*Not following what our vain desires do vs,
For Vertues sake but what we ought to do.*

Hic-Mul. Sir, I confess you haue rayld mine eielids vp, but you haue not cleane taken away the filme that covers the sight: I feele (I confess) cause of be-lieve, and would willingly bend my heart to enter-taine belief, but when the accuser is guilty of as much or more then that hee accuseth, or that I see you refuse the potion, and are as grievously infected, blame mee not then a little to stagger, and till you will bee please to be cleans'd of that leprosie which I see apparant in you, giue me leaue to doubt whether mine infection be so contagious, as yout blinde senecty would make it.

Therefore to take your proportion in a few lines, (my deare Feminine Masculine) tell me what Char-
ter, prescription or right of claime you haue to those things you make our absolute inheritance? why doe
you curle, frizell and powder your hayres, bestowing
more houres and tyme in dewidng locke from locke,
and hayre from hayre, in giuing every thread his
posture, and euery curle his true fence and circum-
pherence then ever *Cesar* did in marshalling his Ar-
my, eyther at *Pharsalia*, in *Spanne*, or *Briassaine*? why
doe you rob vs of our Ruffes, of our Earetings, Car-
kanets, and Mamillions, of our Fannes and Feathers,
our Busks and French bodies, nay, of our Maskes,
Hoods, Shadowes and Shapynas? not so much as
the very Art of Painting, but you haue so greedily
ingrost it, that were it not for that little fantasticall

The descrip-
tion of a Wo-
manish Man.

C sharpe-

Hæc-Vir, or,

sharp pointed dagger that hangs at your chynns, & the crosse hilt which gards your upper lip, hardly would there be any difference between the fayre Mistris & the foolish Servant. But is this theft the vttermost of our Spoyles? Fie, you haue gone a world further, and euен rauisht from vs our speech, our actions, sports and recreations. Goodnesse leave me, if I haue not heard a Man coure his Mistris with the same words that *Venus* did *Adonis*, or as neere as the Booke could instruct him; whereare the Tyls and Tournies, and loftie Gallyards that were daunst in the daies of old, when men caperd in the ayre like wanton kids on the tops of Mountaines, and turnd aboue ground as if they had been compact of Fire or a purer element? Tut all's forsaken, all's vanisht, whose motions shewed more strength then Art, and more courage then courtship; it was much too robustious, and rather spent the body then prepared it, especially where any defect before raigned; hence you tooke from vs poore Women our trauerses and tourneys, our modest statelincsse and curious slidings, and left vs nothing but the new French garbe of puppet hopping and letring. Lastly, poore Sheetle-cock that was on-ly a female inuention, how haue you taken it out of our hands, and made your selues such Lords and Rulers ouer it, that though it be a very Embleme of vs, and our lighter despised fortunes, yet it dare now hardly come neere vs; nay, you keepe it so imprisoned within your Bedde-Chambers and dyning roomes, amongst your Pages and Panders, that a poore innocent Mayd to giue but a kicke with her Battle-

The Womanish-Man.

Battle-dore, were more then halfe way to the ruine of her reputation. For this you haue demolish'd the noble schooles of Hors-manship (of which many were in this Citie) hung vp your Armes to rust, glu'd vp those swords in their scabberds that would shake all Christendome with the brandish, and enter-tained into your mindes such softnes , dulnesse and effeminate nicenesse, that it would euuen make *Heracles* himselfe laugh against his nature to see how pulingly you languish in this weake enter-tained sinne of womanish softnesse : To see one of your gender either shew himselfe (in the midst of his pride or riches) at a Play house , or publique assembly how; (before he dare enter) with the *Scobs-Scalle* of his owne eyes and his Pages, hee takes a full suruay of himselfe, from the higheli sprig in his feather, to the lowest spangle that shines in his Shoo-string : how he prunes and picks himselfe like a Hawke set a weathering , calls euery severall garment to Auricular confession, making them vetter both their mortall great staines, and their veniall and lesse blemishes, though the moat bee much lesse then an Attome : Then to see him plucke and tugge euery thing into the forme of the newest receiued fashion ; and by *Durers* rules make his legge answerable to his necke ; his thigh proportionable with his middle, his foote with his hand , and a world of such idle disdaigned foppery: To see him thus patcht vp with Symetry, make himselfe complete, and euuen as a circle : and lastly, cast himselfe amongst the eyes of the people (as an obiect of wonder) with more nice-

Hec-Vir, or

nicenesse, then a Virgin goes to the sheetes of her
first Louer, would make patience her selfe mad with
anger, and cry with the Poet :

*O Hominum mores, O gens, O Tempora dura,
Quæsus in urbe Dolor; Quæsus in Orbe Dolas!*

Now since according to your own Inference, even
by the Lawes of Nature, by the rules of Religion, and
the Customes of all ciuill Nations, it is necessary
there be a distinct and speciall difference betweene
Man and Woman, both in their habit and behau-
ours : what could we poore weake women doe lesse
(being farre too weake by force to fetch backe those
spoiles you haue vniustly taken from vs) then to ga-
ther vp those garments you haue proudly cast away,
and therewith to cloath both our bodies and our
mindes ; since no other meanes was left vs to conti-
nue our names, and to support a difference ? for to
haue held the way in which our fore-fathers first set
vs, or to haue still imbraced the ciuill modestie, or
gentle sweetnesse of our sole inclinations, why, you
had so farre incroacht vpon vs, and so ouer-brib'd
the world, to be dease to any grant of Restitucion,
that as at our creation, our whole sexe was contained
in man our first Parent, so we should haue had no o-
ther beeing, but in you, and your most effeminate
qualitie. Hence we haue preserved (though to our
owne shames) those manly things which you haue
forsaken, which would you againe accept, and re-
store to vs the Blushes we layd by, when first wee put
on your Masculine garments ; doubt not but chaste
thoughts

The Womanish Man.

thoughtes and bashfulnesse will againe dwell in vs ,
and our Palaces beeing newly gilt, trimmed, and re-
edified, draw to vs all the Graces, all the Asyses ; which
that you may more willingly doe, and (as wee of
yours) growe into detestation of that desotinitie you
haue purloyn'd, to the vtter losse of your Honours
and Reputations: Marke how the braue Itali in Poet,
euен in the Infancy of your abuses , most liuely
desribes you ;

About his necke a Garknes rich he ware
Of precious Stones, all set in gold well tryed;
His armes that earþ all warlike weapons bare,
In golden Bracelets wantonly were tryed:
Into his eares two Rings conuayed are
Of golden Wyer, at which on either side,
Two Indian Pearles, in making like two Peares,
Of passing price were pendant at his eares.

Envy.

*A description
Effeminate
nesse.*

His Locks bedecked with waters of sweete sauer :
Stood curled round in order on his head;
He had such wanton womanish behauour,
As though in Valor he had ne're been bred:
So chang'd in speech, in manners and in fauour,
So from himselfe beyond all reason led,
By these enchantments of this amorous Dame;
He was himselfe in nothing, but in name.

Thus you see your iniury to vs is of an old and in-
ueterate continuance, hauing taken such strong root
in your bosomies, that it can hardly bee pull'd vp ,
without

Hæc-Vir, or,

without some offence to the foyle : ours yong and tender, scarce freed from the Swaddling cloots, and therefore may with as much easie bee lost, as it was with little difficulty found. Cast then from you our ornaments, and put on your owne armours : Be men in shape, men in shew, men in words, men in actions, men in counsell, men in example : then will we loue and serue you ; then will wee heare and obey you ; then will wee like rich Jewels hang at your eares to take our Instructions, like true friends follow you through all dangers, and like carefull leeches powre oyle into your wounds : Then shall you finde delight in our words, pleasure in our faces ; faith in our hearts ; chastitie in our thoughts, and sweetnesse both in our inward & outward inclinations. Come-linessse shall be then our study ; seare our Armour, and modestie our practice : Then shall we be all your most excellenteſt thoughts can desire, and haue nothing in vs leſſe then impudence and deformitie.

Hæc-Vir. Inough : You haue both raiſ'd mine eye-lids, cleared my ſight, and made my heart enter-taine both shame and delight at an instant ; shame in my Follies past ; delight in our Noble and worthy Conversion. Away then from me theſe light vanities, the onely Enſignes of a weake and ſoft nature : and come you graue and ſolid pieces, which arme a man with Fortitude and Resolution : you are too rough and ſtubborne for a womans wearing. we will heere change our attires, as wee haue chang'd our mindes, and with our attires, our names. I will no more be *Hæc-Vir*, but *Hic Vir*, not you *Hic-Mulier*,
but

The Womanish-Man.

but *Hec Mulier* : from henceforth deformitie shall packe to Hell : and if at any time hee hide himselfe vpon the earth , yet it shall bee with contempt and disgrace. Hee shall haue no friend but Poverty ; no fauourer but Folly , nor no reward but Shame. Henceforth we will liue nobly like our selues , euer sober, euer discreet, euer worthy ; true men, and true women. We will bee henceforth like well-coupled Douies, full of industry, full of loue : I meane, not of sensuall and carnall loue, but heauenly and diuine loue, which proceedes from God ; whose vnexpressable nature none is able to deliuere in words, since it is like his dwelling , high and beyond the reach of humane apprehension ; according to the saying of the Poet, in these Verses following :

*Of loues perfectione perfectly to speake,
Or of his nature rightly to define,
Indeed doth farre surpassee our reasons reach,
And needs his Priestes expresse his power diuine,
For long before the world he was ybore,
And bred aboue i'th hy' st celestiall Spbeare,
For by his power the world was made of yore,
And all that thererin wondrous doth appeare.*

F I N I S.

CAKE T.p. and lenses to B FRAGILE

C 13374 X

E. Hic Mulier, ...

HÆC-VIR:

O R

The Womanish-Man:

Being an Answer to a late Booke intituled
Hic-Mulier.

Exprest in a briefe Dialogue betwenc *Hæc-Vir* the Womanish-Man, and *Hic-Mulier* the Man-Woman.



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